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places, and monastic life in all its particular forms. One would need to know as much as the author himself of Greek mediæval writers to criticise his work. It shows everywhere ample information, careful use of authorities, and is written in a clear, if not very animated, style. Most readers of church history know the Middle Ages only as seen under the dominion of the Latin church; this book of Hackett's presents the other half of the picture: mediæval religious life under the influence of the Greek church.

HUGH M. SCOTT.

CHICAGO THEOLOGICAL SEMINARY.

L' IMPERATORE GIULIANO L' APOSTATA. Studio storico di GAETANO NEGRI. Seconda edizione. Milano: Hoepli, 1902. Pp. xx + 509. L. 6.50.

CHAMFORT, in one of his imaginary conversations, makes the emperor Julian say that he would have no fault to find with the title "Apostate," were it not that the majority of men inconsequently assume therefrom that he is "*l'apostat de toutes les vertus*." In the preface to his interesting historical study of Julian, Negri claims that he at least is free from all prejudice in approaching the story of Julian's pagan reaction against Christianity as he envisaged it at the court of Constantius, and that his treatment is rigorously objective. The days when apology or attack was in place in dealing with Julian's career are indeed long past. Nothing, for instance, could be more impartial or serene than Naville, whose study of Julian's relations with paganism Negri's longer work will hardly supersede. The treatment is general, and there are no special investigations of disputed points, nor are any new theories put forward. The writer's conclusions are sound enough, and the book is very readable; but we were surprised to see that so able a historian accepts the letters to Iamblichus as authentic. Apparently Negri has not met with the work of Cumont and others in this field. The difficulty of date alone would make the supposition of a correspondence between Julian and Iamblichus impossible. Negri writes from the point of view of the historian rather than the classical scholar, and is inclined to overvalue Eunapius as an authority for Julian's life. The truth is that none but a classical scholar who is well read in the sophistic writings of post-classical Greece is fitted to estimate the writings of Julian, though he may be admirably qualified to reconstruct the tale of his life and aims. We do not wish to cast any slur on Signor Negri's scholarship apart from his

qualifications as a historian when we go on to say that the accents and breathings of the Greek references in this book need a thorough revision.

WILMER CAVE FRANCE.

BRYN MAWR COLLEGE.

MUHAMMAD AND HIS POWER. By P. DE LACY JOHNSTONE. New York: Scribner, 1901. Pp. ix + 238. \$1.25.

THIS book is one of the latest issues of "The World's Epoch-Makers" series. It is an interesting popular summary of the conditions under which Mohammed grew up and came to his prophetic office, of his career as a prophet, of his immediate successors, and of his system of religion. Generally speaking, the presentation of facts is correct, though the sketch given of the Qurân and of Islâm is somewhat confused, and hardly sufficient as a basis of impartial judgment. The writer, in passages here and there, has taken the rôle of an apologist for Christianity to a degree unwarrantable in the writing of history. He has, however, in this the example of Muir's *Life of Mahomet* as his justification. The uninitiated must be careful about accepting too readily the independent opinions which are expressed, as, for example, when the final peopling of north Arabia is ascribed to about 2000 B. C.; also when the practice of female infanticide in Arabia is attributed to family pride, which feared a possible future alliance of the daughter with a man of lower rank. In places the author's sources have been misread. He calls Abu Jahl the uncle of the prophet (p. 94), and Osama's expedition at the beginning of Abu Bekr's caliphate is said to have been a brilliant success (p. 164). Some proper names appear in an incorrect form, *e. g.*, Abu Sufiyan, Abu Lahb, Amru, Bani Saad (and similarly Bani for other tribes). Tamûsa (p. 138) is a misprint for Tamîm. The preface does not indicate marked discrimination in its judgment on the literature of the subject. On the whole, this small book will serve ordinary readers by enabling them to obtain a fair general impression of the founder of Islâm and his work. It does not seem to be intended for special students.

WALTER M. PATTON.

BEACON FALLS, CONN.

PETER ABÉLARD. By JOSEPH McCABE. New York: Putnam, 1901. Pp. viii + 402. \$2, *net*.

UNTIL the appearance of this book there was in English no satisfactory presentation of the remarkably dramatic career of this epoch-